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This curious mixture contains an attempt to explain the eagle on our national seal, and includes a version of the "cowhide purchase," reference to the American Revolution, a story said to be drawn from the life of Tecumseh, and the treaty by which the Creeks were deeded their lands west of the Mississippi. The episode of the whisky barrel—which of course could not have been a whisky barrel—gives significant prominence to a potent source of Indian misfortunes. An old Tukabahchee informant had the following to say:

"It was predicted by the great Ruler that the Creeks were to be at the doorway of this continent and that the white people were to come there and treat with them. And the coming of the white people was in this manner. The Indians, looking out upon the ocean, thought that they saw a duck floating there. It came nearer and nearer and proved to be a boat. When the Indians saw people get out of this boat they became frightened and ran away to hide behind trees from which they could watch the strangers. Then they saw the strangers bring some barrels ashore and drink from them. Afterward the whites withdrew to a distance and the Indians came to the barrels to examine them. Finding that the stuff which they contained had a pleasant odor they drank some of it and became tipsy. Then the white people ran forward and tried to capture them but they got only one. The others called to them to bring their companion back but they would not let him go until he had learned to speak their language. Then they sent him back to them and he told them that the strangers talked fair but wanted land. For a time the Indians refused to sell any, but the whites were so insistent that the ninety native chiefs finally agreed to treat with them and let them have some. The word given to the Indians by the white people at that time was 'I will be the father of your tribes,' and consequently the Indians call a white man 'white father.'"

Some amusing things are told of the uses to which these primitive Indians put the articles which the white people gave them. On receiving some flour, for instance, they mistook it for white paint and painted their bodies with it.

Prophecies Regarding the Fate of the Indians

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Besides the very general prophecies regarding their fate which contact with the whites naturally brought out, there were prophecies which seem to have belonged in part at least to the original body of myth of the tribe. As we have seen, one informant supposes that the Indians having come out of the earth will go down into it again, which indeed happens with each individual's body at death. According to another man this disappearance was to take place just where their emergence had occurred, at "the navel of the world." Preceding this "the busk would begin to suffer from neglect, the people refuse

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to obey orders, and the whole ceremony came to an end." According to yet another story the destruction was to be brought upon the Creek people by the loss of their women, who were to be taken away to an island, though by what agency is not stated. An old man of Tukabahchee, now long dead, is quoted by Zachariah Cook as having said that at the end of all things the world would shrivel up to "the mother of trees," which was at or identical with "the navel of the world," and then all of the people would be destroyed except four, who would be carried up to Ibofanga (The-one-above) on a block of wood.[48d]

Again it was said that by and by the Creeks would come to sing the Kilisto (Christ) song, and that would be an indication that as a distinct tribe they were to come to an end. Or according to another version, when the Kilisto song came to be adopted by the Creeks the old tradition would be driven away, the busk would fall into disuse, and then the Indians would decline in numbers. When the last of the Indians had disappeared their land would disappear also, presumably under the waters of the ocean.

The Indian agent who supplied Schoolcraft with information regarding the Chickasaw was told that at the end of all things the world would be destroyed by fire, and that then or shortly before it would "rain down blood and oil." This notion would appear to be in part at least from Christian sources.[49] In another place Schoolcraft gives the following information regarding the Muskogee, furnished by Mr. D. W. Eakins:

"They have no cycle, or fixed or stated period, at the end of which they believe the world will come to a close. But they say it will be destroyed by fire; and when this period arrives, the earth will be filled with war; and a body of people will appear among the Indians, and they will be destroyed; and then the Great Spirit will destroy the earth, to keep others from getting possession of it. They do not believe that the Indian priests cause its renewal." [50]

The rain of blood was also known to Hitchcock's informants:

"Before the world comes to an end there is to be a general peace of all peoples, white and red (the blacks they seem to take no account of). After the peace, for a time it will rain blood and when trees are cut the sap will be blood. After that it will be seen that the world will be coming to an end and all people will go to one place to die.

"The old people used to say that those who are to be saved will go up, that the others will have towns under the earth. (Here he [the Indian informant] explained, as if anxious to impress it upon me, that this was what the old people had told him.)

"There will be but a few that will go up, the good people; the bad people will go below." [51]

In this last, Christian influence is very evident.

[48d] Tuggle heard that at the end of the world all things would be swept to one place from the four corners of the earth. See next paper, p. 487.

[49] Schoolcraft, Ind. Tribes, I, p. 310. [50] Ibid., p. 272. [51] Gen. E. A. Hitchcock, Ms. notes.

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Of an entirely different type is the following trivial tale which pretends to account for the separation between the Bear and the Wolf:

"There were two old women who were sisters, each having a great number of children and grandchildren. One time one sister said to the other: 'We have been together a long time and have many children; I will go this way.' The other said, 'And I will go this way.' All the children of the first were Wolves; the children of the second were Bears."

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Regarding the origin of clanship itself, which is practically bound up with the origin of several of the larger clans, such as the Wind, Bear, Panther, Raccoon, Alligator, and Deer, there are several stories, some simple, some more complex, but all we have left is evidently only a fragment of the original mass of lore on the subject. While I was told, as a matter of common report, by certain very good informants that the people of each clan were descended from the totem animal,[87] such a suggestion is almost always lacking in the myths dealing with the subject, as, for instance, the Wolf-Bear myth just related. According to Legus Perryman, each clan, or, rather, each exogamous division, was descended from an eponymous female ancestor called Bird-woman, Panther-woman, etc. The female ancestor of the Bear clan was not, however, named from the common black bear, but from one called the Howling or Whooping Bear. The people now identify it either with the grizzly bear or the polar bear.

Doctor Speck's Tuskegee informant said that clans were "created in the beginning by the Master of Breath, deriving their animal characteristics from certain traits displayed by beings as they passed in review before him. He enjoined them not to marry their own kind lest they die out, and since that time they have observed the exogamous principle."[88]

A Coweta Indian stated that in the beginning human beings and animals were coming across the ocean in a gar-skin boat. On the way the human beings named themselves after the different animals. One said "I belong to the Panther family," another, "I belong to the Bird family," and so on. They kept on this way until they were about to land, when all of the animals were used up. One man remained, however, and they said to him, "To what clan will you belong?" He answered, "To the clan of that which you hear making a noise above my head." He referred to the wind humming overhead, and therefore his family came to be called the Wind clan. According to another informant the people formerly came to a body of water,

[87] The descent of the Wind clan was explained by saying that it came from the Skunk, the Skunk clan being a branch of the Wind. Also see Speck in Mem. Amer. Anthrop. Assn., vol. II, p. 115.

[88] Speck, in Mem. Amer. Anthrop. Assn., vol. II, p. 115.

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and they jumped into it one after the other As they did so one said, "I'll be a Bird;" another, "I'll be a Bear;" and so on. In accordance with still another legend, people came out from a cavern in the earth, and as they emerged a man standing at the entrance bestowed their various clan designations. In fact, they seem to have been in animal forms or to have been accompanied by animals, for it is related that when the Beaver appeared he plunged into a near-by pond, and on a tree by the bank the Bird was sitting. Then the Bear came out so fast that he slid on into the water where was the Beaver. That is how the clans so named came to be together as Whites.[35a]

The association of the White clans in this manner brings us to a series of stories which seem to be versions of some common myth detailing the origin of at least a part of the major clans. A man belonging to Eufaula Hobayi said that, according to the story he had heard, in the ancient times people were sitting about in groups enveloped in darkness. When light began to break in upon them they caught sight of animals, first one, then another. As the various groups saw these they called out successively, "I will be a Bear," "I will be a Deer," and so on, according to the animal which first met their gaze. Finally a wind arose "which swept the remainder of the darkness away"; therefore the last group called itself the Wind clan.

The following was told by Big Jack, a Hilibi Indian:

"The Bird, Beaver, Panther, and Wind people were enveloped in a fog. The Panther was chief (mĭko) among them; the Beaver was his heniha. The Panther undertook to parch some âsi (*Ilex vomitoria*), stirring the mixture with his tail. His tail was scorched, however, and turned yellow, so he gave it up. The Beaver then used his tail, but it got too hot and he dived into the water. The Bear then took his turn, rooting about in the âsi with his nose. In this way the ring was formed which is about the nose of the bear. Afterward Wind was sent to blow away the fog, and as it was sent to them part of the people adopted it."

This rather gives an account of the doings of the eponymous animals than the origin of the clans, but the intention is to show that the later association between these clans was founded on events which took place at that supposedly early date.

The following myth from the Tuggle collection is in part another version of the preceding, but it has additional interest as showing the relation of the Fish clan to the Panther and Wind. Tuggle entitles it "The origin of the Tiger clan."

"In the beginning a great fog covered the earth. In a certain valley there was a large fountain. Close to this fountain a tiger (Cooch-ar [really the panther, Katca]) lived.

[35a] See pp. 156-166.

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"The Wind came to Coochah and said: 'What are you doing? It is dark and gloomy.'

"Coochah said: 'I am making my tea, my black drink,' and he stirred the tea, which he was parching, with his tail.

"The Tiger said, pointing to the fountain, 'There are my friends, my mates, the fishes. When I make my black drink they drink with me.'

"The Wind said: 'If you will make peace with me, I will blow the fog away and all will be bright.'

"Coochah consented to make peace with the Wind.

"The Wind blew the fog away and all was clear and beautiful.

"Coochah made his tea, and his mates, the fishes in the fountain, drank with him.

"They sang a song of joy and friendship, and since that time the Tiger clan has been at peace with the Wind clan, and Fish clan, and when trouble comes to one the others always give aid."[39]

The ever present element of the fog driven away by the wind appears again in a myth related by William McCombs to the late G. W. Grayson and by him kindly placed at my disposal. It is as follows:

"When the Creek Indians came to know anything of themselves, it was to find that they had been for a long series of generations completely buried and covered as it were in a dense fog impenetrable to their powers of vision. Being unable to see, they were dependent on their other senses, especially that of touch, in their efforts to obtain subsistence.

"In their quest for food the people very naturally became separated, straying away from each other in groups, and each group was aware of the existence and locality of its neighbors only by calling to them through the obscuring fog, each adopting the precaution not to stray out of calling distance of some other of the scattered groups.

"After a great while there arose a wind from the east that gradually drove the fog from the land. The group of people who first saw clearly the land and the various objects of nature now rendered visible by the dissipating fog, were given the name of the Wind clan. It is related that, among the many things they were now able to see, the first animate objects observed by the people of the Wind clan were a skunk and a rabbit which appear to have accompanied them during their existence in the obscuring fog. While the people did not adopt either of these as their patronymic, they did declare them their nearest and dearest friends. So well is this understood by the full blood Creek Indian, that it is universally understood to be the duty of the sons of the Wind clansmen always to extend to these animals protection and defense from physical injury or ridicule, saying 'They are my fathers.'

[39] Tuggle Coll. of myths, Mss., Bur. Amer. Ethn.

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"As the fog continued to recede and disappear before the driving east wind, other groups of people came to light; and, as each looked about, it adopted as the patronymic of the clan by which it would thereafter be known, the first live animal which had emerged from the fog along with it.

"In this manner three other clans—the Beaver, the Bear, and the Bird—were established, who, together with the Wind, have always been known as Hut-hak-ul-kee [Hathagálgi] (the Whites) and recognized as leaders in the establishment and maintenance of peace in the nation. The Wolf clan is kindred to the Bear clan, but without the political prestige of the latter. All the other clans, which are very numerous, were formed in the same manner, and are known as Tsi-loak-hok-ul-kee [Tcilokogálgi] (speakers of a different language) as distinguished from the Hut-hak-ulkee, or Whites."[80]

There is a story in the Tuggle collection intended to explain the origin of the Bear clan specifically. It is as follows:

"At first the Indians had no horses and when they hunted they traveled in canoes, carrying their wives and children.

"One day they went up a stream and landed in a wide bottom or valley. They cut a trail through the woods with their knives. Then they sent the women and children to drive the bears towards this trail, and they took their stand near it so that they could see the bears when they ran across.

"One of the little girls while driving the bears was lost in the woods. The people hunted everywhere, but could not find her. An old she-bear met her and said 'Come and live with me.' She took the little girl home with her and kept her four years, treating her as her child.

"One day the old bear said to the little girl: 'The hunters are coming again with fire. They will kill me, but you must run to Cho [Deer] mountain. After the hunters have passed us a little shaggy dog will run to the place where we are standing and bark at us. Then all the other dogs will come. I will run away, but they will pursue me and kill me. You must escape and, when the hunters have gone, you must return. You will find a coal of fire which the hunters have left. Take this fire and return to your people. They will receive you and you will become the mother of the Bear clan. Name your first son "Bear."'

"It happened as she had said. The hunters came and the old bear was killed. The little girl did as she was directed and escaped. She

[80] In 1924 Mr. McCombs himself told me this story and in much the same words. He expressed his belief that when these events took place the Muskogee were coming from the south, perhaps from South America, and that the fogs arose from the low, marshy countries near the sea. The first group of people to see the sunshine said: "We were the first to see the sunshine; therefore we shall be the first of the clans and shall own the wind, rabbit, and skunk." Another group saw a plot of wild potatoes and near by a raccoon and a fox, and therefore they had those things, and hence the Potato, Raccoon and Fox clans are one people.

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found the fire, started to return to her people, and on her arrival they gladly welcomed her and she became the mother of the Bear clan."[a]

This last story stands in a class by itself and is comparable to those stories of the origin of crests common on the north Pacific coast. In the other tales, the remarkable point is that most of them profess to account for the origins of the relationships existing between White clans only. Mr. McCombs's reference to the Tciloki at the end of his narrative seems plainly an afterthought, and it is certainly surprising that, if extended myths accounting for the origin of the Tciloki were in existence, not a fragment has come down to us. The possible significance of this will be discussed later.

DESCRIPTION

CLANS

This subject may well be introduced with the following quotation from Stiggins, who was able to observe the Creek social organization when it was in a state of relative completeness:

"The strongest link in their political and social standing as a nation is in their clanship or families.— By their observance of it they are so united that there is no part of the nation detached from another but [they] are all linked, harmonized, and consolidated as one large connected family, for by their family prescribed rules there is no part of the nation in which a man can not find his clansmen or their connection. . . . All the clans in the nation take their family descent from the mother, being of the same family as the mother, and can only take part with that family. The father and his clan or family are only the father family to the children and he and his clan or family have no legal say or interest in the children's family concerns."[b]

The whole subject of clanship is not, however, entirely clear even yet, and some features of it probably never can be understood, owing to the death of those persons who were familiar with them and the breakdown of the entire institution. I have obtained the names of more than 50 clans, and further investigation might add to the number, but several of these occupy a doubtful position and may not be true clans. In the following list I have included not merely the clans known to the Creek proper or Muskogee, but those of the Hitchiti, Alabama, Natchez, Yuchi, Timucua, and Chickasaw.

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[a] Tuggle Coll., Ms., Bur. Amer. Ethn. [b] Stiggins, Ms. Hist. Narr., p. 28.

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One of these two
moieties was called Hathagálgi, "White people" or "White clans," while the other was usually known as Tcilokogálgi, "People of a different speech," a term also applied to tribes like the Hitchiti, Alabama, and Yuchi, which do not use the Muskogee language. This latter was also known by certain alternative terms or nicknames. One of these is said to have been Sahanálgi, and is affirmed to have been an old name which my informant thought had reference to some sort of yell. Another nickname was Laksafáskálgi, which is, however, applied to the tástánágálgi or leading warriors, the Deer clan, in Pakan Tallahassee. A single informant told me that they sometimes called themselves Laslagálgi, "Blacks," but according to another this was a term which a man sometimes bestowed in jest on his own clan. Again, we have the term Askā'málgi, the meaning of which I did not obtain. By others the word Hola'tági or Hola'tálgi was used. In the Apalachee dialect and in Timucua hola'ta meant "chief." One informant stated, however, that this was applied to an arbor or cabin at the square grounds where all kinds of clans were mixed together. According to the same man the Hathagálgi were too much respected to be the subject of nicknames, yet I heard from still another quarter that they were called Isti alumba, which seems to mean "people who stick or adhere together," in contradistinction to the Isti tciloki, "people of a different speech." The respect above indicated was directed particularly to the Wind clan, as we shall see when we come to speak of punishments. This clan enjoyed privileges like those of a superior caste.

One of the oldest of the Tukabahchee Indians told me the following short myth which contains some native speculations regarding the origin of the ball game and ball game costume and at the same time the origin of the dual division of clans.

"Once upon a time the animals that walk on land played against everything in the air, and they disputed as to the position of the bat. The land animals said 'Let him go up with you,' but the air creatures did not want him. They disputed about him for some time, for neither side would take him, but finally he went with the animals. When the game took place he proved so quick and was able to fly and dart about so easily that he enabled the land animals to win. Just as the animals dressed at that time the people who played ball dressed in later times, and it was then perhaps that the division between Whites and Tcilokis began."

There is a somewhat longer version of this story in the Tuggle collection, but no deductions regarding dress or customs are drawn from it.

Just as the linking of clans disagrees in different towns, so does the line of division between these two sets of clans differ, and the following table shows how the clans were divided in each town and at the

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It is interesting to compare with this the notes on the subject by Tuggle, written at a much earlier period:

"The Muskogee say of lightning that a little man rides a yellow horse, and when he shoots his arrows, it thunders. Sometimes he shoots at a tree.

"When lightning—'Ah-tee-ya-hal-tee' (Atoyahâti)—strikes a tree and slightly injures it, some say this is caused by the terrapin. When the tree is torn to pieces, this is caused by the big noise (thunder)."

Tuggle recorded the following regarding the wind:

"The Wind was very destructive. The people wanted him to go away.

"The Wind said: 'I am going away to the other end of the world. I will sometimes send some of my servants back to visit you. Some will be soft and gentle, some will be rough and loud. When the end comes, the last day, I will come with great power and will sweep all to one place from the four corners of the earth.'

"So the Wind went away."

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Reference to the earth as an island has already been quoted. Further light on the native conception of it may be gained from the several creation stories, which are in fact stories of how the present order of things was instituted out of a previous order of things of an analogous nature. I have been told that there was once a long myth of this kind, most of which has been lost. The following fragments will, however, present the native idea in general outlines very well. The creation story and the flood story are so mingled that it will be well to include both.

The agent Eakins, who obtained most of his information from an Alabama Indian, says on this point:

"They believe that before the Creation there existed a great body of water. Two pigeons were sent forth in search of land, and found excrements of the earth-worm; but on going forth the second time, they procured a blade of grass, after which, the waters subsided, and the land appeared."[29]

Speck secured the following myth from a Tuskegee medicine maker:

"The time was, in the beginning, when the earth was overflowed with water. There was no earth, no beast of the earth, no human being. They held a council to know which would be best, to have some land or to have all water. When the council had met, some said, 'Let us have land, so that we can get food,' because they would starve to death. But others said, 'Let us have all water,' because they wanted it that way.

"So they appointed Eagle as chief. He was told to decide one way or another. Then he decided. He decided for land. So they

[29] Schoolcraft, Ind. Tribes, vol. I, p. 288.

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●773 looked around for some one whom they could send out to get land. The first one to propose himself was Dove, who thought that he could do it. Accordingly they sent him. He was given four days in which to perform his task. Now, when Dove came back on the fourth day, he said that he could find no land. They concluded to try another plan. Then they obtained the services of Crawfish (sâkdju). He went down through the water into the ground beneath, and he too was gone four days. On the fourth morning he rose and appeared on the surface of the waters. In his claws they saw that he held some dirt. He had at last secured the land. Then they took the earth from his claws and made a ball of it. When this was completed they handed it over to the chief, Eagle, who took it and went out from their presence with it. When he came back to the council, he told them that there was land, an island. So all the beasts went in the direction pointed out, and found that there was land there as Eagle had said. But what they found was very small. They lived there until the water receded from this earth. Then the land all joined into one." [40]

According to one of the fragments collected by myself, water covered everything in the beginning and no living beings existed except two red-headed woodpeckers, which hung to the clouds, with their tails awash in the waters.[41] When the water went down it left marks on their tails which remain to-day. It also left a muddy island, and on this seven persons were created, apparently by The One Above. By extending their thoughts these seven persons extended the boundaries of this island until it took on the dimensions of the present dry land. This fragment was from Tâl mutcâsi, late medicine maker of the Fish Pond and Asilanabi towns. Big Jack, a leading repository of native lore among the Hilibi, said that anciently there was a flood of waters, upon which floated a canoe in which were some human beings and animals of all kinds. The opossum hung to the side of the canoe with its tail in the water, and that is how it happens to have a tail practically devoid of hair at the present time.[42] The red-headed woodpecker hung to the sky and the tip of his tail was discolored permanently. Afterwards the creatures wanted to get some earth. First the earthworm started down after it, but the fishes seized him and ate him up. Next the crawfish started down, but he did not come up again. Finally the dove flew away and brought earth from beyond the horizon, and from this the dry land of to-day was formed.

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[40] Memoirs Am. Anth. Asso., vol. II, pt. 2, pp. 145-146.

[41] According to Tuggle they were sitting on the side of the ark, a later Christian adaptation. While Tuggle calls this bird "Phe-tuk-kee" (fituki), the yellow-hammer, my Alabama informants considered it was a bird a little larger than the common red-headed woodpecker (wahâwâgwâ), called in their language fitka.

[42] See also Tuggle Ms.

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This last story and the one obtained by Doctor Speck are interesting because they combine the peculiar Southeastern tale in which a bird brings the first land with the well-known quest for earth beneath the waters, a story found over the whole of the eastern part of North America. 773 •

According to the idea of the southern Indians, something of the supernatural attached to every created thing, every animal, plant, stone, stick, body of water, geographical feature, and even to objects which man himself had made. While these things did, indeed, have certain characteristic appearances and activities which were "natural"—that is, the things normally expected from them—they owed these to a certain impression made upon them in the beginning of things, or at least at some time in the distant past, and it was not to be assumed that they were all the powers which such beings and objects—or, assuming the Indian point of view, we might say simply beings—possessed. The expected might give way at any moment to the unexpected. In such cases the thing itself might exert power in its own right or it might be a medium of power from another being. It might manifest this power at one particular time to one particular person, it might have the faculty of exerting its power constantly, or its power might be brought out from it by the observance of certain regulations. In such cases the response might be an infallible result of performing the regulations, or the charm might be capable of exercising a modicum of volition. 778

An ability to talk on occasion was attributed to animals. Once a prophet heard an owl and a dog talking to each other. The owl said, "People must be afraid of me." The dog answered, "No, but if there is a big stick lying across the road they will be afraid of that." "Would they be afraid of a bush?" inquired the owl. "They would not be afraid of that; they would go around it." "But would they not be afraid if I should get on top of the bush?" "If you do it, they will kill you." They disputed about this for some time and at last the owl perched on a bush in the middle of the road to try and scare passers-by, but in vain. 825

The beings most important in the lives of the Indians or those which, for any reason, were most conspicuous were of course the ones which attracted the most regard from them, were oftenest referred to in their stories, and were made the occasion of something approaching a cult. Still this statement needs modification, since some of their conceptions were the result of evolution, and can not be said to have been due to any apparently greater significance of the objects or creatures in the lives of the present-day Indians. It is even uncertain that they ever were of cardinal significance; some chance association, or the influence of foreign peoples, may have given them 776

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821 If the bodies of young children were not put into trees in the way elsewhere described it was thought there would be a drought.[93] If, after they had been so disposed of, it began to get dry, the people would go to the tree where the body had been placed and sprinkle water all about it.

823 That locations might be considered lucky was shown in the case of my Alabama interpreter. After he had lost two wives in succession the people said that something about the situation of his house was "wrong," so he changed it.

821 973 An Indian preacher, who, of course, was glad to see Biblical resemblances in native lore, told me that there was a story of a great and long-continued drought in which the people were fed on bread and meat by The One Above. This bread is said to have been "something like white peas" (lady peas).

796 The annual busk was the principal occasion with them. Bartram observed in one town that they kept Sunday in his time out of respect to the white people,[94] but this custom could never have been very widespread.

SACRIFICES

782 224 Sacrifices or offerings similar in kind were made by all of the southern Indians. Adair says:

"They sacrifice in the woods, the milt, or a large fat piece of the first buck they kill, both in their summer and winter hunt; and frequently the whole carcass. This they offer up, either as a thanksgiving for the recovery of health and for their former success in hunting; or that the divine care and goodness may be still continued to them. . . . Formerly, every hunter observed the very same religious economy; but now it is practised only by those who are the most retentive of their old religious mysteries. . .

"The Muskohge Indians sacrifice a piece of every deer they kill at their hunting camps, or near home; if the latter, they dip their middle finger in the broth, and sprinkle it over the domestic tombs of their dead, to keep them out of the power of evil spirits, according to their mythology. . .

"The common sort of Indians, in these corrupt times, only sacrifice a small piece of unsalted fat meat, when they are rejoicing in their divine presence, singing Yo Yo, etc. for their success and safety [in case they have lost none of their companions]: but . . . both the war-leader and his religious assistant go into the woods as soon as they are purified, and there sacrifice the first deer they kill. . .

"They who sacrifice in the woods, do it only on the particular occasions now mentioned; unless incited by a dream, which they esteem a monitory lesson of the Deity."[95]

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[93] See p. 226. [94] Bartram, Travels, pp 455-456. [95] Adair, Hist. Am. Inds., pp. 117-119.

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344 796 men also affirmed that all Creek towns had such a "can" of medicine, but I am not certain of this. Perhaps they were thinking of the custom of removing ashes from the old fire. However, the Tulsa Indian to whom reference has been made asserted that there was such a custom, and that when the Coweta and Kasihta Indians separated they divided the contents of the medicine "can." The "can" at Coweta was declared to be about 14 inches long by 4 in diameter.

An Okmulgee Indian told me that when the old Lutcapoga busk ground was laid out the Creeks would not use animals to bring out the posts and other timbers but carried them 4 or 5 miles on their shoulders or by means of other sticks run under them.

The Great Annual Ceremony or Busk

796 The word "busk" is a traders' corruption of the native Creek poskita or boskita meaning "a fast." This term was of course applied to many different kinds of fasts, but to two above all, first the fast undergone by those desiring to become doctors or learned men, in the manner to be described presently,[35] and second the great annual ceremonial ushering in the Creek New Year.

796 0773 Without doubt there was a long myth relating the origin of this observance and probably detailing how it was to be conducted. Probably there were several such myths. Indeed fragments are preserved in Chekilli's migration legend and in those recorded by Hawkins, Gatschet, and others,[35a] but the Creeks of the present day for the most part know only that it was established in the beginning of things for the benefit of the Indians and that its observance is thought to keep them and their families in good health throughout the ensuing year. A Kasihta informant said that when God made the earth he put in these medicines to be used for the good of the Indians and decreed that they must obey the instructions of the old people. A Coweta Indian also said that the busk customs were given by God when he made the world. Big Jack of Hilibi affirmed that Ibofanga (The-One-Above) gave the Indians the pasa and the miko hoyanidja to keep as long as time should last. Alindja, a Tukabahchee, maintained also that Ibofanga laid the foundation of the fire and gave the medicines to go with it. A Hilibi Indian said that the busk was given by God in earliest times for the good of the Indians, and it was said that all would be well so long as it was kept up. Jackson Lewis merely stated that the origin of the busk had "gone into the mist."

More specific was the information obtained by one of the Tulsa Indians from an old Alabama. This was to the effect that the busk medicines were sent down from God by two old gray-headed men.

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[35] See pp. 617–620. [35a] See pp. 39–68.

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As soon as the old men had delivered them they disappeared, returning to the sky. According to Tál mutcási, the medicine maker of Asilanabi and Łálogálga, seven selected men were putting the four logs together to make a foundation, and, as they were making the foundation, "there was a fire built" and it was said of the four main sticks: "They shall be the white path. There shall be peace and harmony." At this time were established the laws by which the people were to be ruled. They were also given the medicine roots and were told "This shall be your medicine. This shall be respected and appreciated as long as time lasts." 796 773

Still another story is from Sanger Beaver, a Tcatoksofka Indian. He had heard that in ancient times the people were continually fighting, scalping, and killing, were without law, and went about nearly naked, clothed only in the skin breechclout. A certain man among them meditated much on this troublesome way of living. He fasted and thought for a long time, and finally he declared that he had received "the white day" (ni'ta hátki). This had been given to man through him by Ibofánga along with the miko hóyanídja, the pasa, the sawátcka, and the ási, and songs for each medicine. These were, to quote the language of this anonymous person, "for the building up of our future generations, to make grow up the women and the children." Having said this he started the fire of the confederacy by using four sticks of wood, and the other Indian tribes came there and obtained their fires from the one kindled by that old Indian. For this reason the Creeks claimed to be the originators of all of the national fires of the various Indian nations. Beaver added the important information that most of this story is contained in a kind of song that had been handed down from the old Indian that received the "white day." There is, of course, very much more to the story, but he did not know the rest. From such an origin grew the customs and practices of the busk, and it is said that the tribe was instructed that so long as it adhered to the use of these medicines, customs, etc., it would grow strong, but if at any time they became lax in attending to them they would grow weak and perish. The busk and the stomp dances which preceded it were all for the sake of the tribal health.

Many of the Indians claim that the first busk fire was built in the town of Tukabahchee and that all of the other towns derived their fire from that source, but I have shown elsewhere that this is a later explanation. It is admitted, nevertheless, by nearly all of the other Upper Creek towns. By some, all of their laws and regulations are traced to the Ispokogis and presumably the busk fires also. It is also said that when the Shawnee came east into the country of the Creeks they found that the stomp ground and the busk were not quite "right" and they remodeled them. Then they returned to 796 173